G R O U P I V

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You think it is alright now?

Why are we so somber? Because life is so serious? There is an occasion because you see each other here, or a little music. All the different things that you have in your life, how much stays on the periphery, how much goes really inside? It's interesting to find out, because, you know, if it affects you, your reaction to it also has to come from inside. If it affects you really inside. If it affects you only on the surface, your reaction can be immediate. But you need a little time, or rather, when you allow time to lapse between the flowing in or a certain impression on you, and the answer to that, then you might conclude that it is going a little deeper. But it is not always true. But at least you have the chance that you start to think about it a little bit for yourselves, and not give an answer until you have considered it well enough. There are some people where even if it is on the periphery, it doesn't go further and doesn't know exactly which way to turn, and that there also might take time for an answer. But in general reflex, the quicker it is, the more superficial. By more superficiality I mean that that what a man should engage in and should take a part in it, mostly is intellect, has to be then, at such a time, when it is so extra-quick like a whiplash, there is no intellect at all. Each impression should be digested. Not every impression has the same value. So, immediately, when an impression arrives, through your ears, or through your sight, or sometimes touch, or sometimes just by being, when it affects you, you have to have a measure to to see what is deep in it.

If it is all superficial, you can react to it superficially. But it can have a value for you, you have to know it immediately and recognize it. If you don't recognize it, you are not sufficiently alive. Because, then it is just a matter of an ordinary reflex, or an ordinary reaction and you are completely unconscious. When you try to wake up, there is a possibility of a measurement of that what affects you and comes in on you; that you have already within yourself a certain scale on which you place it and immediately you will know what is the value and also you will know how far it goes down, where it really reaches in your essence. There are very few things that reach you further than your essence. They are much too disturbing, and you close yourself up. But, you see, what one has to learn is to separate and to try when you are affected that what has value, and that what has no value, and that will determine what you actually should be in reacting to it, and becoming then whatever is required in the accordance with the circumstances of what you should and how you should be. It is not such a difficult thing to acquire, only you have to be careful that you will not allow immediate reactions to take place. As soon as you can stop, even to the extent that you wait sufficiently before you answer, before you say anything, or before a thought starts in your mind to become associated. The more you can wait, the better it will be, because that short moment of consideration is necessary for evaluation of whatever you have received. And then, the determination of how you should answer. That may take a longer time, because for that you have to have facility of being able to translate immediately something that acts on you into that which you call a reaction of yourself in whatever form of

communication that you then will take. And for that you have to have availability of material, facility of bringing it to the foreground, facility to know what to use at the proper time, and not to make a mistake. You make mistakes, when you try these things, you make for a long time, because that particular acquisition is not easy to come by. And still, in order to become a conscious man, you have to learn, to know what you have to discard, and not to let it enter into you, or rather, if it does enter, not to give it attention. This is the value and the level of a man. That he is not swayed, that he can, whatever it is, receive, to receive whatever it is that he has to receive, because he happens to be in circumstances where he must be affected. How far will he allow it to go, and for those things where it is needed, to let it go further, will he be open enough to let it go further. I am talking now as if it is just an ordinary matter for an unconscious human being, and to some extent one can of course acquire that kind of dexterity in ordinary life. But in order to have it as a facility that you can use at any one time, and can produce, and is available whenever you wish it, you have to be awake. Because, in being awake you first digest it all from associations, it can stand on its own feet and it is not needed to be digested. This is very important, for sometimes you feel that a reaction is needed right away, and you have to learn that the reaction is also your action and you only will know that when you are awake, because otherwise it would take place automatically. The automatic machinery of reflexes has to be stopped when you are awake. When you are awake you can be in control, you can then say whatever you think you have to say and also in the words that you want to choose at that time. If you don't do it, you will run after some time completely dry,

and that what you will become as a reacting creature, will become stereo-typed, and it will be after some time quite monotonous for yourself as well as for others, and the limitations of yourself are almost, you might say, predictable, because after some time you keep on repeating and repeating the same thing. You will not grow anymore. And, that whatever is still growed will be stunted, and after a little while it will even disappear, and it will not be available to you. If you wake up, if you really want to become conscious, you are to start with with that kind of an action and reaction, that is (in----) on you, and that what you send back, and that what is sent back that that is controlled to the extent that you are willing to give it or not. Don't think tha t you always have to reac[illegible] Don't think it is necessary to have, you might say, an answer or a certain attitude. You can let things come in on you, and not say anything more. Let it be, and then if you wish, you can choose. You can then give whatever you can for that particular purpose or you can withhold it, and nobody will be able to know why you are doing it, and you should never tell them that you do it because you want to control yourself. And that is really that what your aim should be, to become conscious at the moment when it is most unexpected for you, and that you feel at that time there is an automatic reaction which you then have to stop and take away the automatism of. Then <u>you</u> are there, and when you are there, you can direct it, and you can say yes or no. When you are free to say yes or no, you have freedom. It does not mean you are limited to have to do it or not have to do it, you have a choice, and if you want to do it, you can do it, and if you don't, you don't, and you know, and no further excuses and no further criticism and no further explanation to anything. For your conscience you have to know how

far you will want to be affected. That you allow yourself to be affected by everything outside of you, and that the digesting for yourself is under such control that at the time when you want to stop even the digesting, that you can do it.

Why do I say these things? Simply because in ordinary life you become more and more exposed to different influences which you cannot digest immediately, and if you don't do it, they will of course have their own effect on you. And you will not know that you are affected. And only after some time you realize that something is really the matter and you cannot trace what has caused it. This is the condition of our present life, in this time. Andit is unfortunate, because we continue exactly in the same way and even augment it, make more of it, and don't think anything of it, and we spoil our atmosphere, we spoil everything that has to do with the attitude of people. We breed people who become more and more impolite, selfish, no consideration whatsoever. We don't even educate children to understand that something is required of them. Many times we leave them alone because we don't know enough, and very often, they who are in contact with the outside world take on whatever is the outside world, again without being able to distinguish what is right and what is wrong. Even if one hasn't had (--cough--) a person should continue to develop his conscience, even when he is older. It doesn't depend on age. It depends on the wish for maturity, and no maturity is possible unless you have this kind of measure in yourself. It is a measure in accordance with the value that you can know consciously,and it is a measure in accordance with the effect it will have, recorded with your conscience. Two things are necessary for it, an openness as far as the possibility of being awake, that is that what can affect your mind; and then, to

let it be affected and then see that you can stop it or not stop it wherever you wish, but that something of you is there to direct it. With your conscience it is different. Because you cannot help that when you open your conscience that you will be affected. The process there is not to be able to stop it, the process is there to counteract it with certain material you know belong to your essence, and that because of the presence of that, the danger of it affecting you adversely, has been reduced.

I say it, beca use life is very serious at the present time. And life as a whole, neither in this country nor in Europe is understood at all, and the emphasis is susually on the wrong way, to try to alleviate ills that can not be alleviated and have to work themselves out, and no one wants to say what really should be done. Several don't know anything about it, and others are too much afraid because they will be criticized for it. And those who are by themselves, as solitary persons, the effect is not strong enough. If the basis is spiritual life, that the basis for man's real living depends on his relationship towards his conscience and the possibility for him growing in the direction of the, as I have said many times, in the direction away from earth, to try to cut the bonds which now bind him to earth. It is the wirh for him to place the accent on a spiritual (body?), and not his physical body. To that extent, when people can understand that, will there be a chance to save ourselves from this terrible fate. You see, it will come, don't worry about that, and don't have any hallucinations about it. And now there are going to be very difficult times, and only those who prepare themselves and will know approximately what will come, or perhaps in what form, they will be, you might say, forewarned, and it is exactly for that reason that one should try to work on oneself. If you do, you will

be free from the laws of Earth to the extent that you have placed yourself under a different kind of a law, astrologically it is called heliocentric, under the law of the Sun, not under the laws of Earth. And if you really want to learn, you have to be studious and never lazy.

May the future not be too difficult, for all of us!

Part II

You understand what is meant by the planets. We say that they (there?) are emotional states. That means that whatever we know of the planets, what they are; and you'll know it ofcocurse by their influence on us. At least astrologically we have an idea that they affect the different parts of the body of a man. Sometimes his body itself, sometimes his feelings, and sometimes his mind. It is a state in which this particular planetary body exists, and dependent on the distance and the force that is in it, there have been some different people at different places of the Earth, whenever they are in orbit or whenever they are in relation to eachother, when certain configurations which are either helpful or not helpful, when they are contradicting nature, of counter-acting eachother. All of that is an emotional state of our Solar System, andit is to be compared with ordinary feelings and ordinary emotions of ourselves as we are and how our feeling center functions. It is a condition in which our feelings are, which then,

because of that condition, affect the other parts of ourselves. Concentrated sometimes, as far as the physical body is concerned, in the solar plexus, and sometimes divided, spread over the totality of the body in the form of nerve nodes, and the sympathetic nerve system is the one that is really in charge of the carrying over of such vibrations from the different parts of the body, towards the center of (---), more or less solar plexus. We don't have that for the solar system as we know it, we don't have a central place where this particular solar plexus could be compared to what happens on the outside. And it looks then as if the planets themselves are independent of eachother, without having any particular center where they should connect. There are however what we call planetoids which are fragments of planets, and they are comparable to the nervenodes in the physical body, and that at the present time there is no center for the planetary level, because that which should function as a center, for that part of the system, is the Earth. And the Earth, and what Gurdjieff calls "the unfortunate planet", is not able to fulfill the real center of that what is needed to keep the planetary influences together, and to make out of the planets themselves a central kind of a figure. When the Earth will move and gradually become a planet, then that center of the Universe for us is our Solar System, will exist in the center of that what is now the Earth, grown out to a planetary level and because pf its place in that, will be at "Sol". Sol ofnthe cosmic range in which this particular planetary level which is now at par, has moved up. In that sense, Earth will take on a different kind of a position. And this will be the function of Earth as soon as humanity on earch has understood its particular function, where it should be and what it should do. And the only way by which mankind as a whole can understand the particular place which humanity has in

relation to the cosmic scale, and in relation to His Endlessness, and in relation to that what is the totality of the Universe. It is for each individual to understand what is for him, his planetary level; and what is for him at the present time a conglomeration of something which temporarily is functioning as a center. And it cannot function as a center because it is not in the proper place, and it is only to take care of certain things in order to have a point from which, if the planetoids should, you might say, come home. That is if they could become a little planet, in oneself that then the place would be one's heart. It means simply this, that that what is solar plexus has to be dissolved. It is at the present time, in that sense, functioning under false pretenses. And this is where you might say we make a mistake, because we think that we have a feeling, and in reality it is nothing else but a little rate of vibration holding together a few nervecells that are now spread apart and simply has to have some kind of a contact. And, that the real center for ourselves is not there, exactly the same as it is not there at the present time for our solar system, and that the place where this center of one's emotion has to function, is one's heart. Now, the heart is going to play a very important part in the development of man. In the first place it will have to take care of what is still left of the physical body the minute it is still in existence. It has to beat, you might say, regularly, and it has to beat regularly without any attention. For that reason, because if it is not, there is too much strain already on the heart as it is, and one of the main causes for sickness and death is that the heart is not functioning. When the heart can function, you might say, almost unconsciously

regarding its own bloodcirculation, there is room for two things. One is the possibility of the contact with conscience. Conscience reaches a person through his breathing. It is the lungs which are connected with the heart, wherein the lungs is the purification of the blood before it goes on its way through the body as a whole, and it is that particular function of the lungs in connection with the oxygen of the air which then purifies the blood for that which is physical body. In that sense, then, that contact that the heart can have is now in the first place the purification of that what is needed for the physical body, and growing from the solar plexus and, you might say, eliminating that, that the heart gradually gets its own function to fulfill. It is his conscience in a man that is dependent on the purity of his blood. In exactly the same way it will be dependent on the purity of his Kesdjanian body and the Hanbledzein which is the blood of the Kesdjanian. And for this he needs his consciousness, because that will enable conscience really to start functioning under the guidance of consciousness. And this is the picutre of man as he should grow, and dependent now on that understanding of himself and his particular place, regarding that what is his potentialities, on that will depend how fast the Earth will move to its proper place on the Cosmic Scale. If you look at it that way, we are very far removed from it, and because of that, you might say, Universal Widsom, I would almost say, is dissatisfied that it goes too slow.

You have to look at this as if there is something like a law which we don't know, but nevertheless existing in realms where we have never lived and where we only have an inkling of the existence . One simply says it is His Endlessness having a law which he calls for Himself his

own (helper?) which has to be digested by Himself in such a way that the effect on Him is no longer noticeable. There is a certain time limit in this. There is a time limit necessary for the different functions of parts which are now as forms existing in the Universe. The time limit is that ultimately all existing units should be developed in dimension. It is not measured in time, because as long as you measure it in time, then there of course should be an end to it. And it is measured in a non-dimensional measure as Infinity. Realization of that Infinity could take place at any one moment, and this is what is disturbing the totality of the Universe. That at the present time, moments have been forgotten and in their place we have substituted time. In order to become free from time, one has to understand that a moment, even if it is stretched out, and continue, never will make time; and that the time is something entirely one's own, and belongs only to one's own concept and no time is identical to someone elses time. That is why Gurdjieff calls it the "Unique-Subjective"; it belongs to a person as he lives on Earth. For him many times it is a measurement, and when he dies, his time dies with him. There is nothing left of that sol-called time, because it happens to be a concept that he has made, and also that he has a responsibility of becoming free from. The means of becoming free from that time is the understanding of a moment. And there is a little bit of a delay in that, because man has gone away so far from the possibility of reaching it that he doesn't even know that at the present time time is even ended. In order to understand this for oneself, one has to know that that what is time in one, is now becoming uppermost. And we say "time is money", it is exactly the same way that we are now in a hurry and

quite needlessly, but that everything has to be done in a shorter time, easier, in order to so-called save time, - time-saving machinery, computers and all the rest inclusive. And no one will know what to do with that so-called extra time. A nd, in reality, it won't be there, because whatever the time is that is now either consumed or consumes people, or if it isn't, always remains the same in the existence of an unconscious state of man. As soon as man understands what a moment is, he will be free from his time. And that is the problem that we face. If we do, all things will fall into place. The Earth will move to the proper place on the Cosmic Scale. The Solar Plexus of man will move to the heart and function as the central organ for the Kesdjanian Body. The heart As the Hanbledzoin of Kesdjan will feed conscience, and there will be a certain form of contact, not with that atmosphere that we know as being one of the Earth, but that what we, simply to use the term, is ether. An unknown substance of a certain density which penetrates everywhere, which is that in a place of a magnetic quality and has resemblance to that what we call a force-field. It exists already on the planetary level and comes into full existence on an intellectual Sol. And it is that what is really the emmanation of His Endlessness, extending as far as our emotional life (----). The fact that we don't see it or know it is because our intellect if not sufficiently developed. When it is developed into a form of consciousness one becomes aware, and that means, for one self, that this emmanation is the presence of His Endlessness in man when he is striving to free himself from the bondage of Earth. And then it comes to the same thing, the understanding that mankind as a whole, the distribution of that which is now in his own body divided to little ele-

ments belonging to an emotional nature, andemotional nature belonging to himself and not connected, having lost at the present time the road, how to find the way home, being exatly like a Prodigal Son finding gradually in the periphery of his existence that what is really, you might say, eating him up and lowering himself in the eye of his magnetic center. Because that what goes along with the Prodigal Son, is that what is his life, and his life at the proper time when it is really becoming sufficiently known to him what is really taking place; that is, you might say, when his eyes are opened and that he realizes what kind of company he has been keeping. And then, this particular magnetic center tells him to go home. It means really that that what is man and the divisions in himself of his emotional states, cannot place that it has a feeling that is worth while in its permanency because it is divided much too much along the planetoids. So, in man it is the changing over from the solar plexus to one's heart, the connecting of everything to a central place, which then becomes for him the central part of his existence, in the same way as then the planetoids of the outside spheres have been combined, they will assist the Earth in becoming, not a fortunate planet, but a planet of its place where it belongs. Whatever happens on Earth will happen to humanity. Whatever happens to the body, whatever happens to the solar plexus and the emotions, and that what belongs to a person's real emotional center will also happen to his body, because the connection cannot be out that easily. And it is very good it remains in existence, because for W ork a great deal of that what is body, particularly represented by breathing, is still necessary for the further development of the Kesdjanian Body, and we cannot live without our physical

at the present time. All these changes will take place gradually, and for anyone who works, when finally his consciousness becomes sufficiently important for him to direct his life, he will see that that what is his physical body has a conscience to fulfill in relation to the mind, and that relation to the mind will free the body from the relationship towards his emotions. That his emotions will stand on their own, you might say, as loosening up the bondage of Si-Do of the physical body, and that then the body can be a true servant to the mind, not necessarily to one's emotions. Emotions have to learn to be free. The more we can develop emotions and live with emotions only, and not allow the body to interfere, the better it will be. When the body has a place. When the body has a place, but it is shifting over, when becoming a servant to the mind, is a different kind of function of having been considered simply as a correllary of something that belongs to emotional or feeling state of ourselves.

I talk about these things because it is perspective. It can give you a very definite aim in your life when you see yourself being swayed by the emotions and feelings, that you can't distinguish, that you don't even recognize, and only in extreme cases can you say "hate" or "love", I know, but all the others have definite states of themselves and definite rates of vibrations belonging to the feeling center and even more so will belong to the heart. To be able to distinguish the nuances, the differences in tonality of an emotion, that is a problem, and it is a very important one, because if you then can increase the rate of vibrations at the lower end of the scale, or the higher, the totality of the octaves that are able to be, you might say, experienced by an emotion, is at least three octaves. At the present time we have practically only one

octave of "labor" for the ordinary feeling center. How long will it take. Day after day to study, to become aware of your emotional state as a result of all kinds of impressions which come in on you, and that such impressions when they are free from a physical expression, and then the emotional state can become very important for you in distinguishing what is what and where it came from, and to see to what extent you will be able to allow your emotions only to function without having to be manifested by the body. This is Work, only because in that way, in doing, in freeing your emotions will you finally understand what the proper place is of your body.
One has to be careful with this because the body is a strange kind of an instrument. To make it prematurely a servant to the mind, the body takes on already a relationship as if the mind cannot do without it. This is of course entirely wrong. The reason is that the mind is not strong enough, and you might say, that the body gets away with it. The difficulty is when the body starts to become free from emotions, it has to have a place, and the place is with the mind, and the mind must develop. When the mind is developed, then the body will know what to do because of the (----) mind. Whenit is left to its own it will flounder, and it still will then have ot outlive whatever there is in the body of something that has its own wish and then one is on the wrong road, because then when that is followed, even the mind has no chance of further development.
First your mind, and simultaneously with that, your conscience. The mind is the place where there is the chance of development in an objective sense, and parallel to that, the So-La-Si of Kesdjan, aspiration, real aspiration based on what one receives from the out-

side; inspiration as a result of digesting within one of that what one knows to be right and correct in relation to that what is of higher possibilities in the contact with what what one would like to call His Endlessness, and then the relaxation which leads at a certain time to complete freedom from all wishes wherever they are. In reality, that is the state of silence in which nothing talks to us, and in which this complete giving over to that what one knows exists as a higher force, something about one, within one, that all wishes of body, feeling and mind have disappeared. Even for one moment it is worth while at such a time to be in contact with that what is the highest possibility of whatever one happens to think of (----). These things are possible in ordinary life, and not theory, and they need not be too far off. But you have to have a sound desire to wish to experience that, and that then then the So-La-Si of Kesdjan can actually be fulfilled. And in this process what I eann silence, is a Si of the Kesdjanian Body, that is inherent in it the freedom from wanting to use whatever there is of a feeling or an emotion for the purpose of the creation for oneself of such conditions whiho will enable one to constantly, and without ceasing, see and become aware, to remain aware, and remain awake in the presence of God.

Work all you can this week, it is important.